



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 12.

NEW-HAVEN, SATURDAY, AUGUST 21, 1824.

VOL. IX.

BIOGRAPHY.

FROM THE NEW-YORK OBSERVER.

BIOGRAPHICAL NOTICE OF THE REV. PHILIP MELANCTHON WHELP- LEY,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN
THE CITY OF NEW-YORK.

*From a Funeral Sermon preached in that Church
on the 26th of July, by the Rev. Gardiner
Spring, D. D.*

The Rev. PHILIP MELANCTHON WHELP-
LEY was the son of the *Rev. Samuel Whelpley*,
a respectable clergyman of the commonwealth
of Massachusetts. He was remarkable from
the first dawning of his boyhood, for an early
maturity of talent, from which his friends au-
gured the happiest consequences. His avidity
for knowledge and taste in the selection of its
purest sources, were observable at an age when
other boys are usually governed by instinct and
animal feelings only. His aspirations after ex-
cellence were as ardent as they were laudable ;
and it was evident to all observers, that he was
to be a scholar and a man of literature, what-
ever else time might, or might not make of him.
No unpropitious circumstances could repress
his spirit of inquiry—no other avocations pre-
vent his mingling with the learned who had
left their intellect at least, enshrined and vocal
in the temple of human science. I might in-
dulge myself at large upon this portion of his
character and history, if every thing of this sort,
in this solemn moment, did not seem to me
comparitively worthless.

The natural disposition of our departed friend
was singularly composed, and well balanced ;
his temperament full of kindness ; his heart true
and firm in his attachments ; and his feelings
admirably regulated towards those who differed
from him in judgement, and who in the cross
currents of this life, might run counter to him,
as he was steadily pursuing the path of appar-
ent duty. The Apostle Paul notes the want
of natural affection among the highest crimes.
In our brother, the ardour and faithfulness of
natural affection were in the highest degree ob-
servable ; and were it proper, I could here re-
fer to facts which evidence a filial sentiment,
that are rarely surpassed.

But the place in which I stand warns me
against dwelling upon what are at best mortal
characteristics. I hasten to speak of what de-
fined his character in the sight of God, and
stamped it with excellence for eternity. Reli-
giously brought up as he was from his infancy,
his training led to more than a quick moral
sense, until about his eighteenth year, when
God was pleased to send his law in its power,
as a sharp sword into his heart, and he became
under the ministry of the *Rev. Dr. Richards*,
in Newark, the subject of pungent and lasting
convictions. I have heard him speak of this
period, and these convictions, with a modesty
and diffidence that were most exemplary and
gratifying. In a revival of religion in the first
congregation in that town, which took place
shortly after this, he found that the Lord was
nigh, not only to convict and to bruise, but al-
so to pardon and heal ; and, as he humbly hop-
ed, he then submitted himself to the righteous-
ness of God as a sinner, and sought and found
mercy in the Redeemer. His evidences of
conversion were ample, and he was received
into the communion of that church a few
months after.

From this period, his friends earnestly desi-
red the consecration of his talents to the work
of the ministry ; and the spirit of God as we
believe, made him feel, " wo is me if I preach
not the Gospel." He pursued the necessary
preparatory studies, and was licensed to preach
by the Presbytery of Jersey at the early age of
nineteen.

It was among his earnest wishes at this time,
to devote himself to the work of a missionary of
Christ to foreign lands. A lively zeal posses-
sed him to bear the standard of the cross far
away into the lands of the aliens, to bring them
under the saving dominion of his Lord. With
a happy emulation of the example of *Brainerd*,
he would have prayed to become a star, where
the wilderness embosoms in its darkness the
path of life, and the tomb of death to its wan-
dering inhabitants. But the providence of God
set up insuperable obstacles to the fulfilment of
these wishes, and led him to make his first es-
say in the work of a minister of Christ in the
spot where I now stand. He was then not
twenty years of age, and you remember the en-

chanting appearance of his youth, the gracefulness of his manner, the elegance of his diction, the melody of his voice, and the eloquence of his thought. For myself, I must confess I have never known the man who filled the sacred desk with more propriety than he filled it, or who in the judgement of an intelligent refined auditory, was more deservedly popular.

You soon selected him to be your pastor. He came a stripling into this most arduous field with only the God of David for his sufficient support. The rest you know. You know all the trials of his life, the circuit of his labour, the measure of his success. But you do not know the tears with which his couch has been watered, while he lamented over such multitudes who rejected his message; while he bewailed the lethargy of professors of Christ's name among you, while he saw evils he could not remedy, and poisons circulating which he knew must kill. You can never know to the true extent, how his heart rose in inexpressible emotion, when he felt the weight of his responsibility, and saw so many in this ancient fortress of the faith, in the condition of the church at Laodicea, and liable to the same commination. At length it pleased God to hear his prayer, and about two years since, there was a partial out pouring of the Holy Spirit upon this people, over which we trust there was joy in heaven. But the harvest was short. The season and approach of yellow fever turned this part of our city into desolation, and when the time of labour returned, the soil had hardened, and little fruit was subsequently reaped from all the seed that was sown. Still, the spiritual interests of this church daily improved, and your pastor became more abundant in labours. Since that time until he was suddenly arrested, the concern of his friends and the advice of his physician could not restrain him from working while it is called to-day. He has answered already for the manner, you are yet to answer for the effect of those labours.

But I hasten to the last weeks of his life.—In the month of March he unexpectedly ruptured a blood vessel, and the hemorrhage was so great that his life was considered in immediate danger. He gradually recovered so as to be able to take a journey, but the eventual consequence of this affliction we now deplore. His mind was singularly calm from the first moment in view of his probable departure.—His apprehension of the saving power of the doctrines he had inculcated was unclouded, and his confidence in Christ, our righteousness and strength, unshaken.

During the few days just before his death, he continued to express himself with unabated hope in the fountain of mercy which Christ has opened by his own blood. When apprized of his immediate danger, he said, "his own hopes of recovery had been feeble;" and when question-

ed as to his present views of this world and the next he said, that "though he could not boast of an unusual share of animal courage, yet he feared not the approach of death, if his labours were ended." At this period his mind appeared more than ever to be tenderly exercised for the spiritual welfare of his charge. He remarked that "if it were given to him to see the Spirit of God once poured out upon this church, and he could be in a frame of mind suitable to it for a season, then he could gladly depart." Upon being asked in what peculiar aspect the heavenly world appeared to him now and what encouraged his hopes he remarked that "the God of our Lord Jesus Christ, the Father of glory made known the hope of his calling, and the riches of the glory of his inheritance in the saints and his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Among his dying exercises, the reading a portion of the 14th chapter of John's gospel had a place; and he again said, "he had no desire to remain, if his work was concluded."

Upon being asked three days before his death, as to the clearness of his views and hopes, he communicated, that "although his mind was not filled with any distressing doubts, yet he had not that fulness of consolation which he desired." But the shadows gradually departed as he approached the light of eternity, until toward the close of life he used the strong language that "*he had not a doubt.*" Among his last expressions, he was heard to say, "the Lord Jesus is near. The will of the Lord be done!"

His patience in his sufferings was wonderful; and the most delightful *humility* characterised his dying thoughts. Indeed this humility—this meek, submissive frame of soul—this child like receiving the precious consolations of the gospel and foretastes of the kingdom of heaven, are particularly to be noticed. He spoke of "his own unworthiness as a sinner"—of the "great imperfection with which he had served his Master," in most affecting terms; but said his "desire was rather to depart, if it were God's will."

He retained his consciousness, and the perfect exercise of his faculties to the last instant of time that the soul inhabited its clay; and the love of Christ, and peace of God, and light of heaven, rested on him with increasing brightness to the latest moment.

When he took his farewell of his babe, and could do no more than lay his hand upon it, with strong emotion he uttered, "God be his father for ever and for ever!" And when he parted with his wife, and could no longer speak, he took her hand and pressed it, and pointed with the other to heaven.—And thus he died!

Yes, thus he departed, in the 30th year of his age, leaving a wife and two children, a numerous circle of relatives and friends, a beloved

ed church and congregation, to bleed at the heart at each remembrance of his removal. God grant his blessing and guidance to the two little ones, before whom in the course of life, all dangers and trials stand! May the end show that the bosom of the church and the rest which Christ hath purchased, remain for them!

But enough of this interesting and melancholy review. However precious his memory, his excellencies as a man, and a minister, of the gospel, do but embitter the cup which our heavenly Father calls us to drink. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord!"

PALESTINE.

MR. WOLF'S JOURNAL.

We make a few extracts from the Journal of Mr. Wolf, in which he gives an account of a visit to several interesting places near Jerusalem, and relates some of the traditions among the Jews, and opinions now entertained by them.

May 14. Early this morning, I set out, with Rabbi Isaac Ben Shloma and Abraham Shlifro to take a view of the Jewish antiquities.

I went first to mount Sivid, to see the place where it is supposed that king David, Solomon, and the other kings of the family of David, are buried; several large buildings are to be found there, called by the Turks *Nabi Dawud*, (prophet David,) and by the Jews, "city of David;" and it is believed by the Jews as a certainty, that it is the place mentioned in 1 Kings ii. 10, "So David slept with his fathers, and was buried in the city of David," which is called in 2 Sam. v. 7, "the strong hold of Zion!" I read there 1 Kings viii. 23, &c.

The Turks do not permit Christians and Jews to enter the tomb of David, but only to look into it through two windows.

We went together to the cave, north of Jerusalem, where it is supposed that the last of the seventy-two Sanhedrin are buried; there are in it seventy-two coffins, which I counted myself; the whole of it is hewn out of one rock.

The third cave to which we went is supposed to be the burial-ground of *Kalba Shebua*, who was the richest Jew at Jerusalem. In the time that the second temple was besieged by Titus, he provided all the poor of Jerusalem with food. On the entrance of the cave, one observes hewn out in the stone, the figure of grapes and of a round loaf, which indicate the kind of food with which he fed the poor of Jerusalem. Near the place where he is buried, is a stone, which seems to have been the stone which was erected over him. There are likewise upon this stone figures of grapes and bread. The Jews relate that the Greek monks one day stole that stone, and carried it to their convent, but the stone returned of its own accord to its former place. Rabbi Isaac kissed the stone when we arrived there. I observed to him, that he committed an idolatrous act; he replied, that he did it in veneration towards the saint. I said to him, to the Lord God alone, belongs *veneration, adoration and honour*.

Isaac made no reply.

The fourth place to which we went was the cave of *Simon the Just*. The piety and integrity which uniformly marked his conduct, induced his contemporaries to honour him with the surname of *Just*.

He exhibited an ardent love of his country, by repairing and fortifying the temple and city; and he is said to have rendered the most essential service to religion, by completing the Canon of the Old Testament. This celebrated pontiff was the last member of the grand synagogue. (See *Hannah Adams' History of the Jews*, p. 13.)

In his sepulchre is to be found a bath, where he dipped himself on the day of atonement, according to the custom of the Jews. Isaac went in and dipped himself thrice. The tomb of his son Rabbi Eliezer, is joined to his tomb.

We went next to the cave where it is said that the three prophets, Haggai, Zechariah, and Malachi are buried. I read to Isaac and Abraham, Haggai ii. Zech. xii. and Malachi i. 11. I prayed at the tomb that the Lord might enlighten my brethren when they read the prophets.

From thence we went to Mount Olivet: the disciples there looked stedfastly towards heaven as Jesus Christ went up. Why, O Lord, am I not looking stedfastly toward heaven! Why, O Lord, does the old Adam move in me! Wash me clean, O Lord, from mine iniquity, that I may stedfastly look upwards towards heaven! Upon this very mount is a cave in which it is supposed that *Huldah*, the prophetess, is buried. (2 Kings xxii. 14.) Not far from Mount Olivet I entered the pillar, or rather the tower, of Absalom, which is mentioned 2 Sam. xviii. 18. Rabbi Isaac read there, with great emotion of heart, 2 Sam. xviii. 33, "O my son Absalom," &c.; but it lost its effect, by his rabbinical question why we met three times with the expression, "Absalom, my son?" I answered him according to his folly, by asking him, Why we did not meet with this expression twenty times? He became angry, and said that he would have told me a great Talmudical wisdom, but as I answered him so slightly, he should conceal from me the opinion of the Talmud about it. I replied to him, that I would not conceal from him a great wisdom, that Jesus was the Christ, the Son of God.

I went to the valley of Jehoshaphat, (Joel iii. 1, 2.) Our next visit was to the sepulchre of Zechariah, the son of Jehoiada, (2 Chron. xxiv. 20—22.) I went also to the sepulchre of Rabbi Klonymus Baal-Hanness. He received the name of Baal-Hanness on account of the many miracles which he performed. In the same manner Catholics give to their saints the name of *Thaumaturgos*. (Miraculosus.)

I then went to the sepulchre of Bartenura, who wrote an Exposition to the Mishna.

Hence I went to the sepulchre and bath of Ishmael the high-priest. Jews, like Catholics, abound with legends. I communicate to you the legend about Ishmael the high-priest, who flourished in the time of the second temple.

"Rabbi Joshua, the son of Hananya, came into a large town of the Romish territory. There it was told him, that a little boy, of beautiful eyes and fine countenance, and of bushy locks, was kept in prison. Rabbi Joshua, the son of Hananya, went and stood at the gate of the prison; and Rabbi Joshua, the son of Hananya, exclaimed,

'Who gave Jacob for a spoil, and Israel to the robbers?'

"The child in prison replied, 'Did not the Lord, he against whom we have sinned, for they would not walk in his ways, neither were they obedient unto his law.'

"Rabbi Joshua, son of Hananya, said, 'Sure am I that that child will become a master in Israel, and I will not move myself one step from hence till I have ransomed him, whatever price they demand for the child.' And thus he did. Few days elapsed, and that child became a master in Israel. And who is that child? No other than Rabbi Ishmael, the son of Elisha the high-priest."

At the foot of Mount Olivet is his grave. Rabbi Judah mentions a circumstance of the son and daughter of Rabbi Ishmael, the son of Elisha.—The two children were taken captives by two different masters. One day both the masters met each other in the same place. The one master said, "I have a man-slave, and there is not such beauty in the whole world." And the other said, "I have a female slave, and there is not such beauty in the whole world." They said then to each other, "Let us marry them together, and divide their children between us." Both were brought into one room in the night-time, but both went into different corners of the room. The male slave said, "I am a priest, the son of a high-priest, and shall I marry a female slave?" And she said, "And I a priestess myself, the daughter of a high-priest, shall I marry a slave?" And they wept the whole night till the morning-star began to rise, then they knew each other, and fell each on the other's neck. They wept and wept, till the souls of both departed. And upon them both Jeremiah sings in prophetic strain, "For these I weep; mine eye, mine eye runneth down with water." Both facts, that of Ishmael the high-priest, and his two children, are to be found in the Gemarah Treatise of Ghitin, ch. v. p. 57.

In the course of this morning I drank of the waters of Siloah; and the well of Joab, David's captain, was shewn to me.

When I came back to my room, several Jews called, and Brother Fisk came also. I said to the Jews that I had seen the place where Zechariah, the son of Jehoiadah, was buried, whom our ancestors unjustly slew; and I added, "Thus our ancestors also put to death unjustly Jesus Christ, the Son of God."

Rabbi Joseph Marcowitz observed to Mr. Fisk, that faith is not a matter of the head, but of the heart; and it is just the case with one who believes a thing, as with one who loves dearly. Mr. Wolf so much loves Jesus of Nazareth, that no argument could quench his love.

I was glad to hear Rabbi Joseph Marcowitz make such observations, for I do indeed love Jesus my Lord.

Friday, May 16. As the Jews, last night and to-day, celebrated their Pentecost, they were reading, the whole night through, the law of Moses and parts of the Talmud. I sent therefore to Rabbi Mendel, to ask permission to spend the night with them in their synagogue, in reading the law of Moses.

Rabbi Mendel sent word, that, as he knows I am decided to read with them only the law of Moses, and not the Talmud, he could not permit it. I told him he was quite in the right; for, although

I am disposed at other times to read the Talmud with them, I could not do it in the Synagogue together with the law of Moses. We argued a long time, and Jalel Cohen became very angry. Rabbi Mendel observed, that he ought not to be angry, but cool, for the Sanhedrin were not warm and angry, even when they condemned an heretic to be put to death. I then remembered that an inquisitor of Spain, whom I met with in the Propaganda at Rome, said that the members of the Inquisition in Spain are very gentlemen-like men, and of a very mild and cool disposition.

Whilst we were conversing, a widow, sixty years of age, entered the room. Rabbi Mendel and the other rabbies rose from their seats. Rabbi Mendel told me that that lady was the granddaughter of the famous Rabbi Jacob Emden, the famous antagonist of the celebrated Jonathan Eubeshitz, at Hamburgh, and that she herself was wonderfully learned in the Talmud. She speaks pure Hebrew. Rabbi Mendel added, "She is, however, not bound to know so much, for the principal thing is to be a pious woman." I said to him, "In this I agree perfectly with you; it must never be our chief question, how learned we are, but how much we love the Lord."

I had been a long time anxious to get through one of the Rabbies the most acute interpretation of the 53d chapter of Isaiah. They brought to me the comment of Aben Esra. I give it to you in English.

"The Gentiles will say at that time, 'Who has believed?' i. e. who could believe such a report as we have heard?—'and to whom is the arm of the Lord revealed?' i. e. to whom in the world is it revealed as it has been revealed unto the Jews—'And he shall grow up:' i. e. the Israelites 'before the face of the Holy One,' grow up like a tender plant—'and as a root out of a dry ground:' i. e. which produces no fruit, and doth not flourish—'He has no form:' i. e. Israel's form is different from the children of men—'He is despised and rejected of men:' i. e. he is not courted among men—'a man of sorrows:' i. e. a servant of the Lord, or all Israel in general—'and we hid our face from him:' i. e. there are Gentiles unto this day who, as soon as they see a Jew, hide their faces from him, in order that they may not see to save him; and Gentiles say of Israel, 'Surely, he has borne our griefs:' i. e. we Gentiles have grieved them; but the Lord will remember it of the Gentiles, that they have oppressed Israel; for it is written, (Joel iii. 21,) 'For I will cleanse that blood that I have not cleansed;' and the reason of it is this, that 'the chastisement of our peace was upon him:' the whole time that Israel are in the straitness of their captivity, the Gentiles enjoy peace—'For the transgression of my people:' i. e. for the transgression of my people Israel—'And he made his grave with the wicked:' i. e. the Israelites die in captivity among wicked Gentiles—'And with the rich in his death: the expression *rich* is synonymous with *wicked*, for this reason, that the Gentiles are rich in comparison with Israel."

So far Aben Esra's comment on the 53d chapter of Isaiah; and every one must perceive how far the interpretation is, and how he has left unexplained the most difficult passages. After these rabbinical discussions, I asked the old Rabbi Marcowitz whether he had often thought of dying?

Rabbi Joseph Marcowitz shrunk back when I mentioned death; but I continued to say to him, "You must die;" and if the door-post of your soul is not sprinkled with the blood of Jesus Christ, you will not enter the heavenly Canaan, whether you be buried at Jerusalem or at Safet. I preach to you forgiveness of sins by Jesus Christ; by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

FROM THE AMERICAN MISSIONARY REGISTER.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

Extract of a letter from Rev. Mr. Vaill to the Domestic Secretary, dated May 15, 1824.

The events which have transpired during the past month, in relation to the removal of the garrison, are truly interesting to us at Union, and they will by no means fail to interest our friends in New-York. Great has been the change in our prospects as well as feelings since last December, when we had reason to apprehend an immediate rupture between our government and the Osages, and the consequent breaking up of the Mission, with a suspension, if not the entire termination of our usefulness. Our fears were then greater than we disclosed to the public. But Jehovah, our Saviour, has been better to us than our fears.—Having obtained help of God, we continue in our work. We have never been more prospered than since this dark cloud arose.

Since I commenced this letter, two children have been received into the family, which increases our number to twenty-one. These two are boys of a suitable age, and will receive the names given in your instructions in a late communication.

May 17.—We have just received an infant female child, about four months old, brought here and given to us by an Osage, in consequence of its having been forsaken by its parents. It is adopted by brother and sister George Requa. We have taken a few little ones of this description from compassion to the children, and with a desire to bring them up in the way they should go.

JOURNAL FOR APRIL.

Irregular Conduct of a Young Indian.

Friday, April 2.—Another of our cattle has been shot by the Indians. The leader of the hunting party, who called on us this morning, seemed to regret the act, and ascribed it to some thoughtless young man. We intend to lay our grievances before the Chiefs for their consideration. Some efficient measures to regulate the Osages, are becoming indispensable. It is to be hoped, that our government will do something in a short time for their benefit.

Interesting Anniversary, and arrival of the Garrison.

Tuesday, April 20.—The fourth Anniversary of our departure from New-York is rendered re-

markable by the fact that we have this day received the cheering information that the troops from Fort Smith have just arrived in this country, and that Col. Arbuckle has selected a spot on Grand River for a permanent post, about half a day's ride from Union. Although our hope is in God alone for protection, yet to a little defenceless company, in the midst of ruthless savages, actual wars, and threatening dangers, the presence of an adequate military force to awe the undisciplined Indians, whose passions are so easily excited, and whose hands are so frequently stained with blood, is a consideration which calms and cheers the mind. To foretell the benefit of this measure to the Indians is indeed beyond our power; but to human appearance, no step in relation to them could have been ordered in greater wisdom.

Location and Force of the Garrison.

Wednesday, April 28.—Brother Vaill returned from the new Garrison. It is situated on the east bank of Grand River, about two miles from its mouth. It contains at present one hundred soldiers, but one or two hundred more are soon expected. The Colonel is pleased with his new post, and thinks the situation favourable for health. In conversation concerning the Indians, his views appeared to be entirely pacific; yet he considers it indispensable that the bad men among the Osages should come to trial. As a smaller consideration, we would notice the new facility which the removal of the Garrison will give to our intercourse with the East, as the Colonel's express will convey our letters to and from the Post Office in Crawford County, once in two weeks.

Friday, April 30.—The health of the family, particularly of the children, has been much impaired, during the past month, by severe colds.—All, however are now better, and most are entirely well. We have now nineteen Indian children in the family. The settlement at Hopefield, where brothers Chapman and Requa are living, prospers beyond our expectation. There are now eight families cultivating the soil. During the past month, we have received blessings from the hand of the Lord, which call forth our liveliest gratitude.

TUSCARORA MISSION.

A letter from Mr. Alvis, the Tuscarora Youth who accompanied Sacharissa to N. York, announces the safe arrival of the venerable chief at his own dwelling. Soon after his arrival, a general council of the Tribe was held to receive his communications, and to welcome his return. Of the council, Mr. Alvis remarks—

It was well attended. Sacharissa made his address in a very solemn and interesting manner.—When he was through, I made a short talk. The address of the Board, and the Declaration which accompanied it, were then interpreted. Our people were delighted with the Address, and said their minds were perfectly satisfied with the declaration. They appeared to be impressed with the truth, that your Board, and your great Society, are composed of undesigning and disinterested men, and that any covenant or agreement you

have made, or will hereafter make, will be duly fulfilled.

Through the overruling and protecting hand of our God, we safely arrived home on the Saturday of the week after we left New-York. We find the state of things here very different from that in your favoured city. Every kind of wickedness is carried on in our country; and it is really a great trial to Christians, to hear the name of God so much profaned. I hope that Christians will pray for us, that the works of Satan may be demolished, and that every cloud of darkness surrounding us may be dissipated.

SENECA MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Harris to the Domestic Secretary, July 6, 1824.

VERY DEAR SIR,

Your favour of the 19th of June I have received, and am gratified to learn, that the measures pursued by us in relation to the removal of the school, &c. have been approved by the Board. I am still more gratified to learn that the Board are contemplating another appeal to the Legislature at their next session.

The Christian Indians have already sent forward a memorial to the Governor, with a special request that he would lay it before the Legislature. A petition has also been drawn up, and is now in successful circulation among the principal citizens of Buffalo and its vicinity, praying, that "a family of teachers, who have, by their labours, both directly and indirectly, conferred so great a benefit on the community in this region, may be permitted to resume their work of benevolence, and return to the buildings which were erected at much expense on the Indian land, previous to the passage of the law; and that a clause may be enacted, by which the civil authorities of the county may be exempted from the painful necessity of interfering with those well-meant and well-directed labours, which every friend of Indian civilization and happiness must conscientiously approve."

A Seneca Child to the Domestic Secretary, June 17.

DEAR SIR,

I am your friend, and will write to you a few lines. I love to go to School, and love the Sabbath-day. I love too my minister, Mr. Harris, and happy every Sabbath to hear him preach the Gospel. Sometimes I find some difficulty, because so poor an Indian child; but I hope to be a good child. Every day I consider about heaven, and I pray too. I expect pretty soon to explain my mind.

I do love the good Society: you are too good to me, and give the Holy Bible for me.

I and James Young hope to go to school at Cornwall, and learn good books. If good boys, and pray to God, we may be somebody, and if so, we may help our people.

I am your friend,

Farewell,

JOEL SMITH.

To the above letter, Mr. Harris appended the following Note:

This youth, who is still at Cataraugus, desired me to send you this letter, which he wrote at my house during the late vacation in his School. It was written by himself, of his own accord, and in a room where several persons were engaged in conversation.

JOURNAL FROM APRIL 23, TO JUNE 14, 1824.

Visit to a sick Indian Youth.

Wednesday, April 23, 1824.—I set out this morning, with the Interpreter, to visit a sick young man of the tribe, whose earthly career, I have little doubt, will soon be terminated. This Youth has endeared himself to every member of the mission family, by many little attentions which he has often paid us; but more especially by his manly virtues and affectionate disposition. He was the bosom friend of young Cusick, during his stay in our family. Few days passed but they were seen together, and to appearance sharing largely in each other's affection. They were known by the family to be deeply engaged in religious intercourse at times; and especially when met on the Sabbath; and may we not indulge the pleasing thought, that the walk and conversation of that pious youth were blessed to the spiritual benefit of his now-lingering friend? Indeed, he has told me, that he could never sufficiently thank God for the friendship and counsels of young Cusick.

On entering his apartment he fastened his eyes on me for a moment, as if to recollect me, and then without saying a word, turned away his face and wept. On recovering his usual composure, he expressed great satisfaction in seeing us. His views of Christ and his Gospel are, I think, truly rational, and his mind comfortable. On asking him how he felt in the near approach of death, he replied, in nearly the following words: "I am comfortable, I thank my God, I have no fear of death: I think I have given up myself into the hands of the Son of God: He will not leave me. He has said he will receive all who come, and will not cast off even the chief of sinners: I am a great sinner, but my hope is in the mercy of God alone." He appeared much affected during this discourse, and was so much exhausted as to make it proper for him to desist. After imparting to him some instruction from the promises of God, suited to his case, and uniting in prayer with the family, I took my leave, telling him that if I never saw him more in the flesh, I still hoped to see him in that happy place, where sickness and sin are no more known. O God, grant that this thy servant may sleep sweetly in Jesus, and awake in eternal glory.

Attachment of the Indians to the Mission.

Monday, May 18.—I have this day been greatly gratified in witnessing the attachment of this people to the interests of the mission, and of those engaged in it. A few days since, I overtook, on the high way, one of the leading Chiefs, and a member of the Church; who said, "He thought it too much for us to be under the necessity of losing the benefit of all the improvements which we had made at the Mission-House. He had in mind, to persuade his people to turn out and

break up all the land we had enclosed, put in the seed, and give us the entire proceeds of the crop." To this proposition it appears the Christian party have consented. A considerable number have turned out, and of themselves have broken up and seeded between four and five acres of new ground for the exclusive benefit of the Mission. They seem to feel much gratified, in having it in their power to add their mite, in the good cause. As this is their first attempt to do any thing for us on a definite scale, I trust the Board, and every friend of Indian improvement, will pray God, that the opposition with which they meet "from men and measures," may be most effectual in bringing about the much desired object of their complete civilization.

FROM THE BOSTON RECORDER.

ST. PAUL'S SHIPWRECK.

Letter from Mr. Temple, to a Clergyman in the vicinity of Boston.

MALTA, May 24, 1824.

MY DEAR CHRISTIAN BROTHER,

You will perhaps think it strange that I should reside more than two entire years in this island, without once visiting, during that period, the spot, where it is supposed the Apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called "St. Paul's Bay," distant from Valetta, the principal city in the island, about six miles. In reading the account of the Apostle's shipwreck, as it is recorded in the Acts of the Apostles, I have always encountered difficulties, which I could not overcome.—The difficulty of understanding this account, is much greater in our English translation than in the original. In the English we hear of their "falling into a place where two seas met;" the original is, "eis topon dithallasson," a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends a half a mile perhaps or more into the sea, in a direction from S. W. to N. E. This, of course, is washed on both sides, as often as the wind blows from the E. or N. E., which was anciently called Euroclydon, but at present, Gregale. The sea, brought in by this wind, dashes upon the point of this tongue of land, is divided, and then sweeps along on both its sides. Upon this point, the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might think differently. The vessel struck upon the rocks probably, for I saw no sand near the place, and I believe there is none.

Our translation informs us that they discovered "a certain creek with a shore." This language, to me, conveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores? The original is not attended by this difficulty. They discovered "kolpon de tina echonta aigialon," a certain gulf or bay, having a shore, or a convenient landing place. Such in reality is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and appalling shore, where it would be totally impracticable, if not impossible to land, especially during a storm.

The depth of water in this bay is not great, for you can distinctly see the bottom when a half a mile or more from the land; and as you approach the land, the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. The bottom is solid rock, and not sand. The bay extends inland, I should think, for we did not measure it, at least a mile, and probably considerably farther, and is perhaps a half a mile in width.

There is a small church standing on the spot where it is said the Apostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot, from the branches of fig-trees, carob-trees, and other small trees, growing within the neighbouring enclosures.

Our visit to this bay was by water, and from nearly the same direction in which the Apostle probably was driven by the furious Euroclydon.—This bay so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us the ship which bore the Apostle was broken in pieces by the violence of the waves. I am not aware that any other place is pointed out on the island, where that remarkable event is supposed to have happened.

If we reflect on the miraculous preservation of the whole company on board, amounting to 276 persons, wrecked in a tremendous storm upon an unknown coast, the preservation of the Apostle from the mortal bite of the viper, and the succeeding miracle which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked, would be ever afterwards well known.

The holy Apostle and his shipwrecked companions, have gone, ages ago, to their long home; the vipers which then infested the island, have long since disappeared: but every winter hears still the loud roar of the fierce Euroclydon, and the shores feel the terrible shock of the mountain waves which it sets in motion;—but alas, though the same winds still blow, and the same ocean still roars, the same Gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few.

After reading this short description of St. Paul's Bay, and then glancing at the present state of the island, you will unite I trust with me, in praying that God would send hither another Apostle, holy and zealous as Paul, to preach again the unsearchable riches of Christ, as the natives believe Paul did, when he was sent by divine providence to visit this island eighteen hundred years ago.

I remain your very affectionate brother,

D. TEMPLE.

FROM THE NORTHAMPTON ORACLE.

SCENES IN JERUSALEM.

"Jerusalem Dec. 20, 1824.

"If you could spend a few days with me I

have no doubt I could show you scenes and state to you facts which would interest you very much. In the morning I would show you from my window, the two domes that cover the place of crucifixion and the supposed sepulchre of our Lord, and beyond this to the east the dome of Omar's Mosque on Mount Moriah, where the temple of Solomon stood; and still farther east beyond the brook Cedron, the mount of Olives. We would first visit the church of the sepulchre which is only 100 or 150 steps from my room. There you would see superstition in its living forms; the apartments full of pictures or images, hooded monks and cowed friars burning lamps and saying masses at the pretended holy places, nothing natural, all the work of art, bigotry and ignorance; happy if, at the time of your visit, Christians of the different sects were not quarrelling about some relic, or some holy spot, and the Turkish soldiers who guard the door interfering with "swords and staves." From the church we would go to visit the governor of the city, who lives on the spot where the castle of Antonio stood, where probably Pontius Pilate lived. After smoking a pipe and drinking a cup of coffee with him, we would take a view of the area of Mount Moriah from the terrace of the governor's house, which stands on the north west corner of it. In this area now stands the mosque of Omar. A Christian cannot enter the area on pain of death. At the north east corner of it we would look at the pool of Bethesda, a reservoir, say 300 feet long, half that in width, and 30 deep. (I speak from conjecture.) Thence we would walk over Mount Bezetha and return to our room. Then we would visit the splendid convent of the Armenians on the North side of Mount Zion, and thence going east we should find the lineal descendants of Abraham, living between Zion and Moriah, their rabbies in little rooms with shelves on all sides loaded with Talmudical books, clothed perhaps with rags and living in dirt.—Walking through their quarter east we come to the wall of the mosque, where the Jews, by paying \$100 a year are allowed to go on Friday and sit in the street and read their books and look at the place where they believe the Schechinah formerly appeared. A second day would give us opportunity to visit Gethsemane, Mount Olivet, Bethany, the vallies of Jehoshaphat and the son of Hinnom, the fountain of Siloah and the field Aceldama. A third day would give us time to visit Bethlehem, and a few days more would give you opportunity to see something of the odd costumes, the strange manners, the depraved and degraded characters of the Turks, the Jews and the nominal Christians who inhabit Jerusalem. Would to God there were also some trophies of the true gospel to be seen. But alas! as yet we could show the Christian visitor only the tro-

phies of sin and error. You would not however, view without interest my depot a small room, well-filled with scriptures and tracts in various languages. But I remember that a wide ocean separates us, and instead of walking around Zion together, and kneeling in prayer on mount Calvary, we can only pray for each other, and exhort each other by letter to faithfulness in our Christian course. Let us do both often, and may God graciously hear our prayers. Believe me truly yours,

PLINY FISK.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, August 21, 1824.

PHI BETA KAPPA.

It is expected that a Poem will be delivered before the Phi Beta Kappa Society on the day before Commencement, by Carlos Wilcox, A. M. the Author of the 'Age of Benevolence.'

We have received the second number of a new religious paper, published in Lexington, Kentucky, and entitled "The Western Luminary."

It is mentioned in some of the papers that GEORGE WASHINGTON, JAMES MADISON, and JAMES MONROE, were all born in the County of Westmoreland, (Va.)

A copy of the Greek Testament of Erasmus, printed on vellum, at Basil 1519, was lately sold at Auction in England, for £140. The purchaser was the Archbishop of Canterbury.

BETHEL MEETINGS.

The Bethel Flag has been raised in the neighbouring city of Hartford, where, by the exertions of persons of different denominations, a room has been procured, in which sailors and boatmen can meet for divine service. The meeting is well attended, and the first sermon was preached by the Rev. Mr. Hawes. It is expected that the clergymen of the city and its vicinity will in turn, attend this interesting service during the summer and fall months.

DEATH OF TAMEHAMALU.

By a late arrival from England, intelligence has been received of the death of Tamehamalu, Queen of the Sandwich Islands. Her disorder was an inflammation of the lungs, induced probably by a change of climate.—Her death will be regretted by the missionaries at the islands, to whom she had ever shewn a friendly regard.

She expired on the 8th of July. Her coffin was covered with her ornaments, intermixed with bouquets of flowers, and the floor was strewn with rose leaves. The coffin bore this inscription: "Tamehamalu Eli—No Na aina o awahi—Make I Peiekani—22 Makaika Taitu—London 8 Kemahoe o ke Maikaika—1824." In English, "Tamehamalu, Queen of the Sandwich Islands, departed this life in London, on the 8th of July, 1824, aged 22 years." She could read English very well, and could speak it a little. The separation between the King and Queen was very affecting. The remains of the Queen are to be conveyed to the Sandwich Islands. At the last date, the King was very ill. The British King and Ministers paid every mark of attention on this occasion.

METHODIST MISSIONARY SOCIETY.

From the Quadrennial Report of the Managers of the Missionary Society of the Methodist Episcopal Church, in America, it appears that from the formation of the Society in April 1819, to April 1824, the amount of receipts was \$14,716 24, and the expenditures \$11,011 40, leaving a balance of \$3704 83. The Report concludes as follows—

"In thus submitting to the General Conference a concise view of the transactions of the Society, the Managers cannot but express their gratitude to God, for permitting them to be the humble instruments of aiding, in the management of the concerns of this Society, in any measure to extend the empire of truth and righteousness in the world; at the same time pledging themselves, that while the Conference shall continue its operations for the noble purpose of evangelizing mankind and bringing them under the yoke of Jesus Christ, they will use their best endeavours to promote the same blessed object, by a faithful discharge of their duties as Managers of the Missionary Society of the Methodist Episcopal Church.

By order of the Board,

N. BANGS, Treasurer.

New-York, April 23, 1824."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Managers of the American Bible Society forwarded to Bishop Chase of Ohio, now in England, a request to attend the annual meeting of the British and Foreign Bible Society, as the delegate of the American Society. A letter from the Secretary of the B. and F. Bible Society states, "We have had great pleasure in receiving Dr. Chase as the Representative of the American Bible Society. He attended our anniversary meeting, and participated largely in the delight experienced by all present, who seemed to agree in considering it one of the most interesting days in the annals of the British and Foreign Bible Society."

BAPTISMS IN THE WEST INDIES.

We have stated in a former paper that the Ecclesiastical Establishment supported by the British Government in the West Indies, is very inadequate to the wants of the inhabitants, and particularly so to those of the slave population. Jamaica which is more favoured with religious instruction than many of the islands, has twenty-one parishes, with a Rector for each. In 1816, what is termed "The Curates Bill," was passed by the British Parliament, providing for the support of a Curate in each parish so that "supposing a supply of regular clergymen can be found, we shall have 42 persons to instruct about 400,000 of all descriptions, inhabiting parishes of about 140 square miles on an average; and in some of which the church is a days journey from the boundary."

This is a lamentable state of things, but is not the worst view of the case. "The Bahamas are a cluster of islands, formed into groupes or parishes, nine in number. There is one clergyman of the established Church for the whole; he resides at New-Providence, and whatever may be the success of his teaching there, all the other islands are of course as destitute of instruction as if he were in England."

It is not surprising therefore that a great proportion of the slaves are absolute pagans. The Moravians have done much. The Methodists have done much. But both, and especially the latter, have been subject to persecution. At Bridgetown their Chapel was demolished, and the missionary obliged to seek safety in flight.

That the intention of the British Parliament in passing

the "Curates Bill" was good may be true; one provision in that bill, however, has led to the grossest violation of the ordinance of Baptism of which we have heard in modern times. The statements from the regular clergy up to the year 1816 generally represent that they can give little or no attention to the slaves. By the Curates Bill, however, "two and sixpence a head" was allowed for baptising these poor creatures, and the statements after this present "a singular contrast" to those before given. One clergyman who for the sixteen preceding years had baptised *only one hundred a year*; baptised in the first six months of 1817, *five thousand slaves*, and had taken "preparatory measures" for the baptism of *Nineteen thousand more*! For the baptism of 24,000 he would be entitled to receive *two thousand, five hundred pounds*, which, if sterling money as we suppose, is more than **ELEVEN THOUSAND DOLLARS**.

Other clergymen are imitating this zealous and lucrative, but profane example. They find many of these slaves as absolute heathen, as can be discovered on the plains of India, or Africa; but for *two and sixpence* will baptise the poor pagan in the name of the Father, the Son and the Holy Ghost! One clergyman who had baptised only 835 in nine months, himself says "most of the candidates were extremely ignorant, as well of the vows required, as of the *benefits received in that sacrament*."—"Benefits received!" Surely the warmest advocate for baptismal regeneration by *authorised* clergy, would here say little of benefits received.

The statement here given will not be without its use, if it lead us to prize and improve our invaluable privileges; and let us be thankful that we are not the subjects, and do not bear the burdens of a hierarchy, headed by a "Defender of the Faith" in the form of a worn out debauchee, and supported by a Parliament that will not render justice to the memory of the martyred Smith, although they may in the plenitude of their compassion allow two and sixpence for the *baptism* of a West Indian Slave.

AMERICAN COLONIZATION SOCIETY.

A meeting was held at the State House, in this city, on the evening of the 9th, inst. at which the Rev. Geo. Boyd, of Philadelphia, and Dr. Ayres, of Maryland, Agents of the American Colonization Society, attended. The Meeting was organized by appointing the Hon. Simeon Baldwin, Chairman, and Ralph I. Ingersoll, Esq. Secretary. Mr. Boyd and Dr. Ayres, both addressed the meeting.—The following resolutions were unanimously adopted.

Whereas, The "American Colonization Society," formed for the purpose of colonizing the free people of colour, residing in the United States, (with their own consent) in Africa or elsewhere, as Congress should deem expedient, has now been in operation nearly eight years, and has established a colony on the western coast of Africa thereby proving the practicability of the undertaking:

Therefore, Resolved, That this meeting highly approve the proceedings of the said Society, and heartily concur in the wish that what has been thus auspiciously begun by private benevolent exertions, may be carried on to a successful termination by the general government.

Resolved, That the Rev. Harry Croswell, the Rev. Claudius Herrick, and Timothy Dwight, Esq. with the Chairman and Secretary of this meeting, be a committee, who shall be called, the "New-Haven Committee of Correspondence," with whom the managers of the "American Colonization Society," may communicate, and through

whom, from time to time, any interesting information may be laid before the public.

CRUELITIES OF HEATHENISM.

Not only those who are familiar with the statements which have from time to time appeared respecting the customs of Heathen lands, but those who have the slightest knowledge of them, must be ready to acknowledge that the *dark places of the earth are full of the habitations of cruelty*. Appalling however as some of these statements have been, we recollect none which surpass in afflictive detail, the one which follows. It relates great cruelties practised toward a Hindoo Widow, and the account originally appeared in the Bombay Gazette.

The victim chosen for this cruel and ungodly exhibition, was the widow of a Brahmin, who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely comparisoned, and attended by ten or twelve Brahmins and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near the Old Palace.

At first sight of the woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but before the various ceremonies were gone through, which on such occasions precede the act of burning, those sober doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act she was about to perform. Of this I am the more satisfied, from the question having been frequently put to her by the European gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterwards to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to, by the officiating Priests.

I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the Attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one excepting the officiating Brahmins interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water, in which the latter gentleman suffered by incautiously laying hold of her burning garments.

An attempt was now made by the Officiating

Priests to carry back their victim to the blazing pile, which was resisted by the gentlemen present; and one of their number was dispatched to acquaint the Magistrate of her escape, and learn his pleasure respecting her: but before the messenger could return with an answer from the Civil Authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the Native Population on the one hand, or to the Civil Authorities on the other. She declined, however, for some time, to ascend the pile; when three of the Attending Priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless Priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretensions to feeling, to stand by and witness such cruelty; and therefore the gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating Brahmins, who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the Magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of Authority to put a stop to such cruel and diabolical proceedings, than the same three men, who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M. who supported her in the water till the arrival of the long-looked-for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the by-standers, he immediately ordered the principal performers in this tragical scene to confinement, and the chief actor or rather sufferer to be carried to the Hospital.

I regret to add, that the woman died about noon on the following day, forsaken by all her relations as an outcast!

WESLEYAN METHODIST MISSIONARY SOCIETY.

At the Annual Meeting of this Society in London on the 3d of May, Joseph Butterworth, Esq. M. P. presided. The meeting was addressed by Mr. Butterworth, Mr. Alderman Key, the Rev. E. Irving, minister of the Caledonian Church, and by several other gentlemen. The income of the Society the last year amounted to £35,830, 14s. 8d. exceeding that of the preceding year by £4,082 4s. 9d. The Report states, that since the last meeting "there have been sent out, two missionaries to Ceylon, three to South Africa, three to West Africa, and five to the West Indies, four to the British American Colonies

which, with nine additional Missionaries in Ireland, make the number sent out, or appointed during the year, twenty-six. The number of Mission Stations is upwards of one hundred, and the members of the Mission-Societies thirty-one thousand four hundred and eleven, being an increase of one thousand six hundred and fifty-three. The total number of children taught in Mission Schools is eleven thousand six hundred and fifty-seven, and the total number of Missionaries is one hundred and sixty-seven. But such are the openings which the Providence of God has set before us, that to do justice to our present Missions, and to embrace those opportunities for further usefulness which are the most immediately pressing, not less than fifty additional Missionaries ought to be furnished by the Committee."

Among the Addresses made on this occasion, that of the Rev. H. Townley, who has resided in India for several years, is particularly worthy of notice.

"You have heard that in India the inhabitants are divided into a variety of castes. When two Hindoos meet for the participation of food, one diligently inquires of the other, 'To what caste do you belong?' He replies, perhaps, 'I belong to the Catre.' The inquirer then rejoins, 'I am a Brahmin; stand away from me.' The Catre asks another, 'To which caste do you belong?' 'I am a Vadri.' 'Then stand away from me.' The Vadri asks another 'To what caste do you belong?' 'I am a Sudri.' 'Then stand away from me.' We have not so acted to-day, for I perceive on this platform, and in this assembly, that we have amongst us Christians, if I may use the term, of *all castes*. We are met together to participate in a celestial banquet, and I find that at this table there are those who belong to the caste of Baptists, of Independents, and of Churchmen, and I find also that Wesleyans have prepared the feast. This puts me in mind of the field of JUGGERNAUT.—There was a Brahmin in Calcutta who asked a European gentleman, 'What is your order of society in Great-Britain; are you divided into castes, or do you eat and drink together according to circumstances?' The European gentleman replied, 'We deem it our honour to demean ourselves as brethren in the participation of food at one table, as Providence permits.' The Brahmin replied, 'that appears to me to be an offence against good morals and good conduct.' The gentleman rejoined, 'I think I can prove to you by a practice of your own, that you are in error. How do you act in the field of JUGGERNAUT? Do you not eat there with the lowest caste in India? There you know no distinction of caste, but all feed at one board.' The Brahmin answered, 'I can screen myself from the imputation you bring against us, for *there* we are in the presence of our God; there JUGGERNAUT is in our midst, and there we can feast together.' 'Ah,' said the gentleman, 'and I can justify the Christian practice on your own principles, for *we are every where in the presence of our God*.' Sir, that is a blessed precept of the divine volume, 'Thou shalt love thy neighbour as thyself.' I have found the advantage of that precept in India: I have found it adapted to overthrow some of the strongest holds of Hindoo superstition. I was conversing with a Brahmin one day respecting the relative morals of Hindoos and Christian; and he said, 'Our religion is superior to yours.—See what excellent fruits our religion produces; see what saints we have amongst us Hindoos. Such

a man was actuated by the principles of Hindooism; he left wife, and children, and family, and extensive property; he left every thing, and spent his life in a wood. Can you produce such a *saint* as that?' I replied that we should call him a very great *sinner*. 'Upon what principle?' said he. I answered, 'God has given us two commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself;" and your Hindoo saint, who went to live in a wood, as long as he lived there, was violating the second great commandment: for, forsaking his neighbors, and kindred, and friends, he could not render them any assistance; he had no longer the opportunity of administering food to the hungry, and relieving the miserable; and can a man who is living a life of continued disobedience to one of God's commandments be deemed a saint!—I can abundantly confirm the statements which have been made respecting the wretched condition of pagans, whether as connected with this world, or destined to stand associated with the world to come. With regard to this world, having seen a variety of their sufferings, I have often had that passage of scripture recalled to my attention, 'Their sorrows shall be multiplied that hasten after another God.' They practice upon themselves a variety of tortures, and abound in the perpetration of mutual deeds of cruelty and bloodshed. Hindoos meet together to have iron hooks thrust into their backs, to be drawn up into the air, and to be swung round with great velocity. You may see in Calcutta Hindoos dancing about with iron spikes run through their tongues; others with living snakes run through their sides and tongues; and endeavoring to outdo each other in those deeds of iniquity. But they do not stop in these minor acts of cruelty; but go on till they deprive each other even of life itself. Every year, thousands of them find a watery grave; others are buried alive; others are crushed to death by the car of JUGGERNAUT; and the most numerous class of all are put to death by the flames. It fell to my painful lot to see one woman burned alive; and the deed was committed by her own daughter, with whom I remonstrated as well as with her mother, but to no good effect. The answer the young woman made was, 'It is the custom of the country, and what can I do?' But it may well aggravate the poignancy of our sensibility, when we learn that these horrors are *customary*. Thus it appears by the official returns, that *one* widow is burned alive every *twelve hours*; and this, Sir, has reference merely to British India, but does not include a great number of similar victims who escape the observation of the police, or are not included in the returns. I should suppose that the real truth of the case is, that, taking the whole of India into the account, *one* is burned every *four hours*. Surely, Sir, it is high time for us to be up, and doing something, to send to them the knowledge of that gospel which says, 'Do thyself no harm.'—It is the Gospel, Sir, and that alone, which can save the soul; and this is the grand consideration upon which Missionary Societies must proceed. I saw a Hindoo in his dying moments; he had been brought to the margin of the Ganges to breathe his last. I said to him, 'Have you a good hope? Do you think of going to heaven? Do you think that the sight of the Gan-

ges obliterates your sins, and that the worship of your gods has blotted out your transgressions?"—He said, 'I have no confidence in all these things.' 'Do you then know,' said I, 'of any mode satisfactory to your own mind by which your transgressions can ever be forgiven?' No, I know of none.' 'Then what is the necessary consequence?' Do you know you have sinned?' 'Of that I have no doubt.' 'Do you know that God punishes sin in hell?' 'Yes.' 'What then is the inference?'—'I am going to hell,' he replied. I could not but drop a tear, when standing by the entrance of that dying man's tent, who had been brought to the river of their watery god, vainly hoping for salvation. In India, God has marvelously opened a door to our exertions, and no man at present has an arm strong enough to shut it. The magistracy of Calcutta surpasses the magistracy of some places in the West. I never met with the slightest opposition in India in the whole course of my ministry. The Governor-General of India, and other governors, have repeatedly interfered in some parts of our operations; but always in a friendly manner: and since I left India, I have heard with great satisfaction, that the government have resolved to augment the measure of their liberality with reference to Hindoo schools. It is well known that the government have given leave to the Missionaries of various societies to administer instruction to the rising population; and lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India. I could add many things to confirm the statement of our having access to millions of pagans. I travelled, for about a month, with a converted Brahmin, who had given himself to the promotion of the gospel. We went to all the cities, and towns, and villages, in our way up the river, and took our stations near market places, and other public situations, and 'preached the gospel to every creature' who would listen, none daring to make us afraid. We delivered our Tracts, which were received with considerable avidity. When we came to one village, we found ourselves in the neighborhood of an idol-temple; and even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins and other Hindoos amounting to fifty or a hundred.—One of them said, while I was speaking, 'Pray, Sir, why do not you ascend the flight of steps leading up to the idol?' There you will have a better station.' I replied, 'I could not think of doing it, because, peradventure, some might disapprove.' I said you have Brahmins among you, and if one individual disapprove, I will not ascend the stairs.' 'Sir,' said they, 'we approve of it.' Thus from a situation close to that occupied by the idol, I preached to them "the cross of CHRIST." Mr. TOWNLEY concluded by moving—"That the still benighted and wretched condition of the greater part of the world, together with the access to many millions of its pagan inhabitants which Divine Providence has given to Missionary Societies, as well as the good already effected by their collective exertions, strongly call upon the friends of Missions, generally, to persevere, not only with unabated, but with quickened zeal, in the great work of diffusing the knowledge of Christ throughout all nations."

FROM THE WATERVILLE INTELLIGENCER.

REVIVAL IN WINTHROP.

Extract of a letter from the Rev. Phineas Bond, to a friend in Waterville, dated Winthrop, June 30.

Last fall there was some excitement here, and a few indulged a hope in Christ. But when the writer came (the last Saturday in December) there was nothing observable excepting a little better attention to the word. Nothing of importance occurred to encourage us that God would revive his work, until January. The latter part of this month and the first of the succeeding, it was evident that God was moving with the still voice of his power on the minds of many. Most of my time was spent in preaching and visiting from house to house, enforcing on christians the importance of awaking out of sleep and calling on God fervently, and in endeavouring to impress on the minds of sinners the importance of making peace with God, and being reconciled to him through the blood of Christ. Inquiring meetings were appointed. There were but 4 serious enquirers at the first, but the number increased to about 60. I think none indulged a hope in Christ until the latter part of February. The little cloud was now evidently seen to arise and overspread the heavens—but fearing that hopes now so highly raised might not be realized, and that the gathering clouds would all be scattered with but a few drops of rain, it was suggested to the church that they should set apart a day for fasting and prayer. Accordingly Thursday, the 4th of March was appointed. The day was unusually pleasant for the time of the year. In the morning a discourse was delivered on the importance of prayer, &c. The afternoon was spent in solemn prayer and exhortation. It was a day on which memory will ever dwell with delight. The oldest professors of religion said they never saw such a day before. It was so solemn that many were constrained to say, "The Lord is in this place, and I knew it not."—No human tongue or human pen can adequately describe the events of this interesting day. There was a general attendance of church and society. Old professors acknowledged to their brethren and the world their backslidings from God, and the stumbling-blocks they had laid in the way, while the tears of penitence flowed freely. It was such a time as I never before experienced. It appeared that the people of God did not fast and pray in vain; we trust some souls were this day pricked in their hearts. The work now spread rapidly. It is worthy of observation that there was no unpleasant noise, and no instance of confusion or wild enthusiasm apparent. Although our evening meetings, held in a school house, were crowded, and many could not be seated, yet such was the silence, that the place more resembled the tomb, than the place of the living. Even the sigh of the heaving bosom, and the groan of the broken heart were rarely to be heard. From this time more or less indulged a hope every week. The greatest number of persons, I think, who indulged a hope during any one week, was 14. This work bore down all opposition. The principles of the Moralists, Universalists, &c. were no more before the spirit of God, than dry stubble before the flames. Like a mighty torrent it appeared to bear

down every thing before it. All classes of people have been subjects of the work.

Sixty-six have followed their divine Saviour into the liquid grave. Some went to the water doubting and with a heavy heart, who came away rejoicing in the salvation of God. Thirty-one of this number were males, thirty-five females, and fifteen were heads of families. More have indulged a hope who have not been baptized. The work is still progressing and spreading. Among the subjects of it, some were strict moralists. One man that had supposed himself about good enough, and was considered so by many of the unconverted, was led to see that nothing but the imputed righteousness of Christ would save him. God stripped off his Pharisaical robe, and disclosed to him the wickedness of his heart. He thought at first that he had done so many good deeds, that he could not submit to acknowledge that he had done nothing acceptable to God. However, he was willing in the day of God's power. His convictions were pungent, and he almost despaired of forgiveness on account of the greatness of his sins. He was led however to commit himself to God, and found peace. After this he came forward in meeting and told what a sinner he had been, and the boundless goodness of God to his soul. This had a solemn effect. Many were led to say, if so exemplary a man has been so great a sinner, and found himself in such a dreadful condition, what will become of us? Some of the subjects of this work were professedly Universalists. One man who had imbibed the sentiment 20 years before, was led to see that he was building on the sand—he is now a member of the church. One who had advocated the cause of Universalism, was so much enraged against the truth that at an evening meeting, he openly opposed the doctrine which was delivered, and said with an audible voice, "Tis not in the bible." But he felt before he reached home, that he was not competent to contend with Jehovah, and had not an arm to thunder like him. He has since indulged a hope in the pardoning mercy of God. Another young man who had endeavoured to persuade himself that the system of Universalism was true, was arrested. Overtaking me one Sunday noon while going home from meeting, he said that he had endeavoured to believe that doctrine; but now, says he, I have no reason to believe that it is in the Bible. He was led to hope in the salvation of God. At an evening meeting he arose and said, "My friends, doubtless you all know what I have tried to believe for some time past; but now I tell you if I had been left to believe it, it would have proved the eternal damnation of my soul."

What a vast difference between the moral state of this place now, and last year at this time! The ways of Zion then mourned, for few came to her solemn feast. On some occasions there were but two or three at a prayer meeting. Christians were cold and lifeless. Sinners were hardened and careless. The young people were very thoughtless. While building their meeting-house last year, many feared that there would be but few to occupy it. But God has been better than their fears; the house has generally been well filled since it was dedicated to the service of God which was done the 17th of last Nov. The neighbourhood of the meeting-house, where the people generally were so careless, and where the young peo-

ple were so much given to vanity, has become one of the most interesting and pleasant neighbourhoods within my knowledge. The greater part of the young people have become professedly pious, and meet together every week for religious conversation and prayer. Surely we may say, "What had God wrought." The converts as yet all appear well, without one exception. How long it will be so, we know not. We have reason to fear that in every revival of considerable extent, there are more or less deceived souls. This work we cheerfully ascribe to the free sovereign grace of God. The glory all belongs to him. Surely the Lord reigneth, and has appeared in his glory to build up Zion.

Respectfully yours,

PHINEAS BOND.

P. S. I would just mention to the friends of Zion, that the Lord has recently commenced a work of grace in a number of places near us.—There is truly a Macedonian cry, "come over and help us."

WILTS.

The HOME MISSIONARY SOCIETY, being resolved to protect its agents, from the insults of the vicious and ignorant, after long patience, has been obliged to have recourse to justice against some offenders in Wiltshire, on the station of Mr. Lowrie. The following particulars of the result, are copied from *The Gloucester Herald*. THE KING, v. MESSENGER AND OTHERS.—This was a prosecution for the disturbance of a religious congregation, at South Cerney, in this county, and was conducted by The Protestant Society, for the Protection of Religious Liberty, established in London.

Mr. Ludlow (with whom was Mr. Twiss) stated the case by which we learned, that in this village great disturbances, for the last two years, have occurred; that the Rev. Mr. Lowrie, the Minister, had been repeatedly ill-used, and even his life threatened, and that the congregation have continued to meet and worship there in the greatest terror and alarm. The place of meeting had been assailed with stones, and the windows broken, until at length this prosecution became inevitable.—The learned counsel stated that the prosecutors had instituted this prosecution without any vindictive feeling against the six persons now at the bar,—they pitied them for their ignorance, and sincerely hoped that this prosecution would have a salutary effect on their minds, and on the minds of others as evil-disposed as themselves, as he trusted the several defendants would be found guilty, for he was certain his learned friend (Mr. Phillpotts), with all his ingenuity, could give no answer to the evidence which would be adduced, and being found guilty they must each suffer the penalty, imposed by the statute, of 40*l*.

Mr. Twiss was then about to call witnesses, when Mr. Phillpotts, for the defendants, assured the Court, that the defendants were all poor and deluded individuals—that the imposition of the penalty would be perpetual imprisonment—and that they were anxious to make all possible reparation in their power for the injury which they had done, and they intreated that their apology might be accepted.

The prosecutors, in hopes that their contrition

was sincere, yielded again, in this instance, to the intimation; and on a verdict of guilty being recorded, promised not to call on the Court to pass sentence, unless the defendants should again offend. A verdict of Guilty, against all the defendants was recorded. They then, with sureties, entered into recognizances of 50*l.* each, to receive the judgment of the Court, when called upon by the prosecutors, and also signed an apology.

The following apology appears in the same paper.

Gloucester Easter Quarter Sessions, 1824.

The King against Thos. Messenger and others.

We having, this day, been found guilty on an indictment preferred against us for *disturbing a Congregation of Protestant Dissenters, at South Cerney*, in this county,—and our Prosecutors, at our request, have consented not to require the judgment of the court against us, on our making a public apology, and entering with sureties into recognizances to appear and receive the judgment of the court when called upon,—Do hereby make this our public apology, acknowledge our offence and our gratitude to our prosecutors for their lenity. Dated this 29th day of April, 1824.

Thomas Messenger,
Charles Crow,
his X mark,
Jasper Whiteman,
Hezekiah Whiteman,
his X mark,
John Davis,
Edmund Townsend,
his X mark.

Signed by all the defendants, in the presence of John Hewer, South Cerney, Millwright.

It is hoped, that this information will tend to shew persecutors, that the Missionaries are protected by law, and that it is at their peril, to insult them, how high soever may be the sanction a persecutor may obtain; while, at the same time, in refraining from carrying justice to the extent of punishment, it is, also, hoped, that this spirit of lenity will shew, that *security*, and not *revenge*, has dictated the necessity of adopting such measures.

A GOOD STEWARD.

There is no truth more certain than this, that "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." Many instances in which this has been clearly shown are already on record, and we have great pleasure in adding the following to their number.

Thomas Mann was a common working waterman on the river Thames, plying at Irongate Stairs. During his life, he was known as the honest Waterman; and not less distinguished for liberality than for integrity. A constant friend to the poor, he was also a frequent donor to religious institutions; and when lately gathered to his fathers, at the advanced age of seventy-five, he bequeathed the following sums:—to the

Church Missionary Society	100 <i>l.</i>	3 per Cents.
London Missionary Society	100 <i>l.</i>	" "
Baptist Missionary Society	100 <i>l.</i>	" "
Home Missionary Society	100 <i>l.</i>	" "
Irish Evangelical Society	100 <i>l.</i>	" "
Religious Tract Society	100 <i>l.</i>	" "
British and Foreign Bible Society	100 <i>l.</i>	" "
London Female Penitentiary	100 <i>l.</i>	" "
Spitalfields Benevolent Society	100 <i>l.</i>	" "
The Lying-in Charity for delivering poor married Women		

at their own Habitations	50 <i>l.</i>	Money.
The Wesleyan Missionary Society	50 <i>l.</i>	"
The Bethel Union for promoting Religion among Seamen	50 <i>l.</i>	"
The Charity School of St. Katherine's Tower	50 <i>l.</i>	"
The Tower Ward Charity School, in which he was educated	50 <i>l.</i>	"

How costly a thing is vice! This man's companions in toil would probably have lacked the means, as much as the will, to place such an offering on the altar of God. Whence came the difference? He had "put on Christ Jesus," and therefore made no provision for the flesh, "to fulfil the lusts thereof."—*Christ. Guardian.*

THE GREEK FUND.

On the 7th of June, having received notice from Messrs. Baring & Co. that 6,600*l.* sterling had been remitted by the American Committee for the assistance of the Greek Government, the deputies in London addressed a letter of thanks to Mr. Rush, of which the following extract contains the substance:

"We shall hasten to communicate to our government this generous contribution, and in the mean time in our quality of deputies from Greece, we hasten to testify to your excellency our gratitude and that of our country, towards the Americans, for their extreme liberality; and we are more gratified since it proceeds from one of the principal of the United States."

In his reply, dated June 8th, Mr. Rush says, "the sum remitted from my country for the use of yours, has been made up by contributions from individuals in all parts of the United States, and is to be considered in the light of a spontaneous offering from the freemen of America to the freemen of Greece, whilst the latter are engaged in a struggle full of difficulty, but as full of glory, for their emancipation."

MORAVIAN ESTABLISHMENT AT SAREPTA.

It gives us pleasure to quote from the last of the United Brethren's publications the following statement respecting this settlement.

"In a former number, we acquainted our readers in a brief statement with a most distressing conflagration at Sarepta, which took place Aug. 9, 1823. An opportunity was thereby presented to the churches of the United Brethren, as well as the friends of Missions generally in this country, for the exercising of that charity, which seeketh not her own. The call made upon the sympathetic feelings of Christians, both in public prints, and by other means, has not been in vain. It gives us sincere pleasure, to notice and acknowledge with gratitude the liberal donations, which have been received, and we trust that He, who loveth a cheerful giver, may abundantly reward all those, who thus followed up the apostolic rule to do good and to communicate. In the mean time we are happy to inform our friends, that this visitation has but confirmed the scriptural and experimental truth, that '*all things work together for good to them that love God*?' The awful visitation of providence has been followed by a season of grace; and the sweet perception of the divine favour often caused the sufferers almost to forget their losses."

THE DYING SINNER.

Shrouded in dark despair, the sinner dies!

Clouds of horror fill all earth ;—while, from the awful pinnacle of time, he looks off into an abyss of woe, dark as midnight shades. He starts back ! Terror fills his soul ;—while still as night, silent as the house of death, breaks upon his sight a vast eternity.—His soul, in awful amazement, would fain utter a plaintive groan. But alas ! death presents his hour-glass sandless ; and with his flaming sword cuts the brittle thread of life, exclaiming with an awful voice, "Time shall be no longer." Life's curtain drops ; the bolts of death fly back ; all nature fades. The sun hides his face ; the volume of nature forever closes. The soul, convoyed by raging demons, meets its doom.—Keen agony points that resistless shaft of Death, which never, never dies. He calls on mountains, to hide him from the eternal Judge. In vain.—The book of life opens ; his horrible destiny is unrolled ; he approaches God's awful tribunal. The dread sentence falls from the lips of Jehovah,—“Depart, ye cursed.” The rebel sinks ; he sinks down in woe ;—alas, in Hell ! Justice, as with the seal of God, stamps his doom with an eternal and increased despair. He groans, he dies ; yet never, never dies ! Hope, ah ! kind hope, that cheered in life, is lost in Hell. He cries, he wails, with gnashing teeth. All living, hark ! Hear him exclaim,—“I'm lost, I'm lost, forever lost. Oh for one drop to cool my tongue, tormented in these flames. Alas, I feel the worm that never dies ! the fire which never is quenched ! Oh eternity, eternity ! When millions, millions of years, have run their ample rounds, eternity is but then begun !”—*Boston Telegraph.*

Hamden County Bible Society.—At a meeting of this Society, held at Springfield, on Monday the 2d inst. a collection of \$137 was taken up in aid of the Society's funds. The Springfield journal remarks, that “the number and character of those convened upon the occasion, afforded encouraging evidence, that an interest was felt on the subject, in some degree proportioned to its importance.” Appropriate addresses were made by several distinguished individuals. *Ibid.*

Charleston Bible Society.—The last Report of this Society gives the number of Bibles distributed the last year, at 125 ; of which 65 were circulated among the soldiers at Fort Moultrie. Receipts \$411.22 ; which, with the balance in the treasury at the beginning of the year, gives an amount of \$735. Expenditures, \$559 27 ; leaving in the treasury \$175 17. *Ibid.*

North Carolina Baptist Missionary Society.—The ninth Report of this Society says, “Hundreds have been added to the churches since the last meeting, and many more are inquiring the way to Zion. The glorious cause of truth is prevailing, the church of Christ rising, and error falling.—Not less than 2,500 members have been added to the Baptist churches in the middle section of this State, since the last revival commenced ; and in many places the prospect continues to be very hopeful and encouraging.” *Ibid.*

Religious Tract Society of Washington City.—

During the last year, this Society put into circulation 6,775 tracts ; 3,000 of which were distributed in the city of Washington. There appears to be a strong feeling of the importance of the object in the minds of a few tried friends ;—while the general interest on the subject is manifestly quite too small. The whole number of tracts, which the Society has put into circulation since its formation is 32,500 ;—giving an aggregate of 352,000 pages of religious matter. *Ibid.*

Merits of Christ.—“We should throw all our services into the arms of Christ for acceptance, and solicit him to put his merits in the front, that they may be acceptable to God.”

CHARNOCK.

ORDINATION.

The Rev. Joseph Stebbs Christmas, was solemnly ordained on the 1st inst. to the work of the Gospel ministry, and installed pastor of the First American Presbyterian Church in Montreal, L. C. by the Rev. Presbytery of New-York. The Rev. Dr. McAuley presided, and preached the sermon from Mark xvi. 15 and 16, and made the ordaining prayer. Rev. Samuel H. Cox delivered the presbyterial charge to the minister, and Rev. William Patton the charge to the congregation. The services were peculiarly interesting and impressive ; a numerous and attentive auditory witnessed the scene, and the day will be long remembered, and we trust with joyfulness and praise to the great Head of the Church, who has thus established his own ordinances, and erected another organized protestant Church in that city of papal influence. The Society is constituted mainly of emigrants from the United States, but includes many Europeans. They are becoming more and more allied in feeling, and homogeneous in character ; and while the concern is one of much promise and expectation, it is yet in its infancy, peculiarly circumstanced, and claiming (and this is their express and reiterated request!) the sympathies, and especially the prayers of their protestant brethren at the South for their spiritual prosperity and permanent establishment. *N. Y. Chronicle.*

Obituary.

FROM THE BOSTON RECORDER.

Died suddenly, at Tallmadge, Ohio, on the morning of the 14th of July, the Rev. AARON KINNE, of Alford, aged 80.

The numerous friends and acquaintances of this pious man may learn the circumstances of his death from the following extracts of a letter from the Rev. Simeon Woodruff, of Tallmadge, to the Rev. Dr. Hyde, of Lee.

“Tallmadge, Ohio, July 17th, 1824.

“Rev. and Dear Sir,—It has devolved on me to announce to you the death of that venerable Father and Godly Minister of the gospel, the Rev AARON KINNE. He arrived in this town, on Friday of last week, the 9th inst. His health during the journey, was as good as usual until a day or two before his arrival here, when he was troubled some with a pain in his breast. But he was so well on Saturday when I saw him, that he thought he should go to Ravenna with me on the following Tuesday, to attend a ministerial Conference. On the Sabbath, he attended public worship, and appeared to listen to the word preached with great delight. On Monday, he was slightly indisposed, and also on Tuesday, when he sent me word, that he was not able to accompany me to Ravenna. Wednesday morning, after he had attended family worship, and between 8 and 9 o'clock, Mrs. Wright, his daughter, stepped out of the room, leaving him sitting in a chair, when she soon heard him call ;—she immediately stepped back, and found him falling from the chair. He breathed but a few times after she got to him. Thus died this aged and venerable servant of the Lord. But he died praying. Twice on the morning of his death, he was found alone engaged in this exercise. From the knowledge I have obtained of his character there can I think be no doubt of his piety, and that he is now reaping the reward of the blessed

POETRY.

FROM THE EMPORIUM.

A DREAM.

I had a dream. A narrow bridge-way led
Across a mighty gulf, in whose deep bosom,
Down, down a frightful depth, on pointed rocks,
The mangled carcasses of men were strewed
In one promiscuous ruin. Death sat there
On his dark throne, 'mid one vast sea of blood!
I look'd—and lo! millions of moving men
Press'd madly on the space which none could tread
In safety without care—thousands and thousands fell
Each moment in th' abyss through heedlessness,
To rise no more for ever! Still there came
Thousands and thousands more—and marked the fall
Of friends and dear companions, and e'en wept,
But took no better heed, and fell themselves
In the same ruin. Some who came were blind,
And some were maimed, and faint, and tottering;
And some seem'd urged by every madness on;
And yet 'twas said that all were *rational*
Children of earth—and journeying to the clime
Of cloudless skies and peaceful scenes, beyond
That gulf, o'er which there was but this one passage.

I looked again—and saw that there were those
Amid the crowd who pointed out the danger,
And warn'd, and warn'd their fellows to beware,
Offer'd to lead the blind—assist the maimed—
And strove to win e'en madness back to reason.
But these were hiss'd at, shunned, despised, as men
Of little wisdom—or ignoble souls—
Yet these went cautious on, and all escaped
The certain fate of their despisers.

I woke—it was a dream. But I have thought,
Oft thought, how like this scene is that we see
Daily around, in this our pilgrimage—
How the world runs to ruin—all are bound
O'er the strait way that leads to happy climes
Beyond the shores of time. Yet who can count
The countless millions of immortal souls
Which perish—fall for ever, in the abyss
Of endless death, even through very folly,
In wending o'er the narrow bridge of life!

ORDINATION.

At a special Meeting of the Association of the Western District of the County of New-Haven, in this city, Aug. 17th and 18th, Mr. BENJAMIN CHASE received ordination as an Evangelist.

The Sermon was preached by the Rev. Dr. Spring, of N. York, on the divine institution of the Christian Ministry, the object and the way in which that object may be secured, from Acts xxvi. 16, 17, 18. The audience was large and attentive; the music was fine, and the exercises throughout were devout, instructive, and solemn. We trust there were few or none present but felt that it is a solemn thing to preach and a solemn thing to hear the gospel.

At the same session of the Association, Messrs. FRANCIS H. CASE, SWAN LYMAN POMEROY, SETH BLISS, CHARLES NICHOLS, and JOSHUA LEAVITT, were examined, and received license to preach the gospel.

INDIAN IMPROVEMENT.

Two Indian boys from the Chippewa Nation, passed through this city last week, on their way to the Cornwall School. Such is their desire after knowledge that they

worked hard to earn money to defray their expenses in travelling. They left their native home, and committed themselves to the care of their teacher, in opposition to the wishes and counsel of their parents and friends. We hope these, and other foreign youths at this interesting School, will not be forgotten by the Christian public.

INDIAN ANECDOTE.

A large delegation of Indian Chiefs from some of the tribes beyond where our Missionaries have penetrated, have been for some time in the city of New-York, viewing things to them new and wonderful. Among other public Institutions, they visited the asylum for the Deaf and Dumb. The Interpreter explained to them the situation of the children, and that they were capable of conveying to each other their wishes and opinions, by means of their fingers. This was too much for the credulity of the Indian without having satisfactory evidence of its truth. Accordingly he desired the Interpreter to whisper to the teacher to ask one of the boys *by signs* "who made him dumb;" on the question being proposed, the boy immediately, with a piece of chalk, wrote the word "God" upon a black table against the wall. The Indian looked at it in silence, but as it conveyed no more idea to him than the Hebrew Alphabet, the interpreter perceived the dilemma and again whispered to the teacher to direct him to draw an animal something in the shape of a Raccoon. The teacher made the requisite signs, while the Indian watched him intently; the boy drew the figure, and the uncultivated Son of the Forest was not too proud to betray his astonishment at this truly wonderful discovery, by which the condition of so many of our unfortunate fellow beings will be rendered comparatively happy.

ANECDOTE.

When Cranmer, whose mind ran very much upon bringing in the free use of the Holy Scripture in English among the people, put on vigorously a translation of it—it chanced that the Acts of the Apostles were sent to Bishop Stokesly to oversee and correct. When the day came, every man sent to Lambeth their parts corrected, only Stokesly's portion was wanting; my Lord of Canterbury wrote to the Bishop a letter for his part, requiring him to deliver them unto the bringer his Secretary. He received the Archbishop's letter at Fulham. Unto which he made this answer: "I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures: which does nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my Lord shall have his book again, for I will never be guilty of bringing the simple people into error." My Lord of Canterbury's servant took the book, and brought the same to Lambeth unto my Lord, declaring my Lord of London's answer.

When the Archbishop had perceived that the Bishop had done nothing therein, 'I marvel,' said he, 'that my Lord of London is so froward that he will not do as other men do.' One Mr. Thomas Lawney stood by: and hearing my Lord speak so much of the Bishop's untowardness, said 'I can tell your Grace, why my Lord of London will not bestow any labour or pains this way. Your Grace knoweth well that his portion is a piece of the New Testament. But he, being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten. And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my Lord of London disdained to have to do with any of them. Whereas my Lord of Canterbury, and others that stood by could not forbear from laughter.—*Strype's Cranmer.*

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

CONTENTS.—NO. 12.

Biography—Rev. Philip Melancthon Whelpley	177	Phi Beta Kappa	184	Wills	189
Palestine—Mr. Welf's Journal	179	Bethel Meetings	ib.	A Good Steward.—The Greek	
United Foreign Missionary Soc.		Death of Tamehamalu	ib.	Fund—Mormon establish-	
—Union Mission	181	British and Foreign Bible Society	125	ment at Saragosa	190
Tuscarora Mission	ib.	Baptisms in the West Indies	ib.	The dying Slave.—Ordination—	
Seneca Mission	182	American Colonization Society	ib.	Obituary—Rev. Aaron Kenne	191
St. Paul's Shipwreck	183	Cruelties of Heathenism	186	Poetry—A Dream.—Ordination.	
Scenes in Jerusalem	ib.	Wesleyan Methodist Miss Soc.	ib.	—Indian Improvement.—In-	
		Revival in Winthrop	185	—Indian Anecdote.—Anecdote	192